1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

from Taghzuth. The Taghzuthis, who were craftsmen only in powder and firearms, have within the last generation taken over leatherwork and set themselves up as the foremost manufacturers of belts and bags. The Taghzuthi work is characterized by the stitching of narrow strips of colored leather diagonally in rows so as to form lines. These lines are always straight, and the designs produced by them form isosceles triangles and zigzags. Until recently white and green were the only colors employed for this purpose, but since the Spanish occupation other colors have come in, and the work has become coarser. (See plate 27.) Besides the ordinary belts and bags, the Taghzuthis now make wrist-watch straps and handbags, the former for the Spanish army, and the latter to be sent to the ports of the French zone and thence to America, and, to a lesser extent, to England and France.

Other old centers of the manufacture of bags and belts were Beni Misawr, a sub-tribe of el Khmes of the Western Arabophone Senhaja, and Beni Mohammed, situated between Beni Zerwal and el Khmes. The design on these Jebalan bags is curvilinear rather than rectilinear, and is characterized by three circles side by side on the front. The effect is produced by the stitching of leather strips, as at Taghzuth, and not by silk embroidery, as at Iyarusith of Temsaman.

Feminine Attire. Like men's clothing, the garments of women were formerly made entirely of wool. *thawthat*, the principal garment, consists of a long rectangular piece of woolen cloth. The upper corner of one end is held under the left armpit, with the lower corner falling by the left knee. The cloth is then wrapped around the body, from front to back, until it reaches the front again. A belt holds it together at the waist, and it is caught up back and front by each shoulder and fastened there by wooden pins or brooches. (See plate 26.) These brooches, called *thisghanes*, are made by Jews in Melilla, in the Jebarna section of the Shawia of Gsennaya, at Bades, and in Beni Bu Frah. The *thisghanes* consist of a triangular piece of silver or pewter, to which is attached a loose ring of the same material; there is a gap in the ring, through which the point end of the pin, of one piece with the triangle, may pass. To pin cloth together with this device, the ring is turned until the gap coincides with the pin; then the pin is thrust through the material, and the ring pressed beneath it and turned, so that it must stay under the pin. This type of brooch is not confined to the Rif, but is commonly found throughout North Africa.

thaghugat, the belt, bears the same name as the men's belt, although it is an entirely different object. The old style woman's belt is made of many cords of heavy woolen yarn of different colors caught together, and is locally considered an object of great beauty. This belt is wound around the waist many times, and a long end is left dangling behind. Ghomaran women wear broad belts of native cloth. (See plate 26.) *thaghugat n malagha*, the belt of Malaga, is a long red woolen belt with fringes at the end, manufactured in Spain and sold to the Riffians at Melilla. It is fast supplanting the heavier belt of native manufacture.

Feminine headwear is of two principal varieties:

1. *ifiran n thimgharin*, or women's braids, consist of long black threads of woolen yarn, which are braided into the hair near where it ends and then downward until they nearly touch the ground. Three of these *ifiran* are braided into each braid, and since the women divide their hair into two braids six *ifiran* are worn by each woman. The hair, supplemented by these long strands of black wool, may be left trailing or else tied around and around the head like a turban.

1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

CLOTHING 2

Ghomaran woman with haik and leggings

Ghomaran girls, wearing haiks and broad cloth belts

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301

Taghsuthi woman wearing *thourthat* with brooches

Taghsuthi woman with *thourthat*, showing attachment

[facing p. 84]

754 Among the Ait Waryager he is taken seven times round the straw-stack (atmun) of the household.

If anybody shows a great liking for a thing belonging to another person, wanting, for instance, to buy his horse or his gun, it is best to let him have it, since otherwise an accident is likely to happen to the object of his desire—the horse may be stolen or die. A scribe from the Ait Waryager [425] told me that a proposal to that effect must on no account be refused if the person who wants to buy the article goes to the owner's house and asks him to sell it.

[431] At Fez gum-ammoniac is burned and inhaled by a person who is supposed to have been hurt by the evil eye, among the Ait Waryager benzoin.

[434] Among the Igliwa and the Ait Waryager some earth is thrown at a person who is suspected of having the evil eye.

In the Fahs and the Sahel some sukt mgela is burned and the smoke of it inhaled by one who is believed to have been injured by the evil eye; and the Ait Waryager [435] carry the same thorny plant, sewn up in leather, as a charm.

[436] To turn the tip of the tongue backwards is a method of turning off the evil glance in other parts of Morocco as well. It may be done either secretly, with closed lips (At Ubahti) or with the mouth open (Marraksh, Ait Waryager). Among the Ait Waryager the person who thus turns his tongue, showing the lower side of it, says at the same time, "In the name of God the merciful the compassionate, may his eyes be made blind".

[437] The Ait Temsaman not only hang a black pipkin (taqnust) [822] in their gardens, but regard the colour black generally as a charm against the evil eye. Among the Ait Waryager the bridegroom must [585] [292] wear a black cloak (aje jab), contrary to the general rule in Morocco, which requires that he shall be dressed in white.

776 754 301 789 [440] Among the Ait Warain, if children die in their infancy, a silver ring is often inserted in the right ear of every child in the family who is born afterwards, whether boy or girl; and among the Ait Waryager, if a man loses his little sons, the next born is provided with such a ring (dhorsit), which is subsequently worn by his younger brother.

In Andjra and at Tangier a ring (hat em) of silver [441] round the little finger of the right hand is used as a protection both against jnun and the evil eye. Among the Ait Waryager rings of silver or brass are for the same purposes worn by men and women.

556 the profit incentive is entirely secondary to the social incen-
472 tive. In order to understand these differences more clearly,
571 let us examine the process by which an investment is made by
577 both the tribal peasant and the entrepreneur.

556 In order to make an investment some sort of capital must
454 be available, either through savings or acquired by credit. The
231 most common form of savings among the fellah is in the form of
471 livestock. Livestock in this society, however, is encumbered with certain values that savings in an industrial society do not generally possess. For one thing, livestock is heavily committed to meet ceremonial expenses. It is also a highly visible form of savings and consequently has a symbolic value in terms of prestige. By assigning such resources to capital development the fellah weakens his traditional position in the community. Another form of savings is jewelry, which can be
556 regarded as cash storage. While jewelry has this potential in
●30 the Rif, it is rather difficult to translate into a function.
454 Jewelry is a woman's possession passed on from mother to daughter.
[422] Although many men are wont to utilize their wives' jewelry for increasing cash reserves, they cannot readily do so. Many of the women hoard their jewelry in their mothers' houses in order to assure that it stays in their possession. This form of wealth is regarded as an inviolable possession of the female and as such has definite cultural barriers to its being used as savings.

452 Another form of financing expenses for investment is through obtaining credit. Credit in the Rif, however, is based